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MOUNTAIN LIFE & WORK

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**FINDING NEW PATTERNS
FOR LIFE**

JOHN REICH

**THE CENTRAL PROBLEM OF
THE SOUTH: INCREASED INCOME**

DAVID E. LILIENTHAL

**MOUNTAIN COMMUNITIES
LISTEN IN**

ELMER G. SULZER

**JANUARY, 1937
VOLUME XII
NUMBER 4**

**MOUNTAIN LIFE AND WORK IS PUBLISHED
QUARTERLY AT BEREAL, KENTUCKY, IN THE
INTEREST OF FELLOWSHIP AND MUTUAL UN-
DERSTANDING BETWEEN THE APPALACHIAN
MOUNTAINS AND THE REST OF THE NATION.**

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FINDING NEW PATTERNS FOR LIFE

JOHN REICH

One of the most hopeful experiments in changing social antagonisms to good will and cooperation is the volunteer work camps, organized by the American Friends Service Committee for college and secondary school students. These camps provide both men and women with the opportunity to spend their summers at hard physical labor on some worth while job which would not otherwise be done. In the fellowship of pick-and-shovel work, the young people come to understand the problems of the working men. Work camps are practical laboratories in which future leaders of society can study at first hand the ways in which social and economic problems can best be solved.

Fundamentally, the volunteer work camps are intended to develop new techniques of settling conflicts peacefully. Their sponsors are Quakers, traditional and practical pacifists, who are seeking non-violent solutions to social and economic difficulties. What better way of revealing the world to young people can there be than to put them to work in the midst of it? Volunteer Work Camps are located in areas where there is poverty, unemployment or other social difficulty—in mining camps, city slums, Indian reservations, or in mountain communities.

Seven camps last summer enrolled 190 workers in Pennsylvania, New York, Ohio, Oklahoma and Tennessee. Each of the camps was engaged in building some permanent community improvement that will remain as a social asset and as an exhibit of good will. One camp, in Philadelphia, was located in the heart of an industrial section. There the campers leveled and equipped a public playground. In the slums of the same city, another camp was engaged in remodelling a down-at-the-heels "mission" and changing it into an effective, cheery community center.

A group of junior girls, of high school age, painted, scrubbed and repaired an Indian mission

school at the Tunesassa Reservation in New York state. An older group of young people at the Big Jim Mission, Oklahoma, built flood and erosion control dams to aid in the development of strawberries as a cash crop for Indians.

Near Wheeling, West Virginia, in the eastern Ohio coal fields, young men and women set to work to build a community recreation center. While the men transformed a dump heap into a playground and wading pool, the women organized the miners' children into summer play and study groups.

In the Tennessee Valley two camps of particular interest were located. One was near Tazewell on the Clinch River fork above Norris Dam, another—for junior boys—at the Cumberland Homesteads, a Resettlement Administration project near Crossville, Tennessee.

The Clinch River camp, in abandoned C. C. C. buildings, was one of the largest, with forty-five men and fourteen women campers. The job was to build a fish-rearing pool for stocking the Norris Dam. The number of dams on the Tennessee River and its tributaries regulate the flow of water to control floods. In this process of damming back and releasing water, the water level rises and falls, destroying the spawning grounds of small fish. Hence breeding pools are needed to maintain the fish supply—one source of income to the inhabitants around Norris Lake. The T. V. A. planned to build twelve to eighteen small dams to form these breeding pools, but, with construction postponed indefinitely, the Friends' work camp made possible the building of at least one dam by agreeing to supply the labor if the T. V. A. would supply the materials and technical skill.

It was hard work. The men worked regularly eight hours a day, five and a half days a week. The women cooked, washed, sewed, organized nursery schools in the neighborhood and became welcome friends in many homes. Each night, the

campers held discussions on the T. V. A. work and its significance, the co-operative movement, the coal industry, problems of labor unions and managements, pacifism and war. Their leaders were Wilhelm and Maria Hubben, gay, vigorous-minded leaders of youth, formerly of Germany. The Hubbens left their homeland when the Nazis were coming into power and are typical German liberals of whom little is heard these days. Wilhelm Hubben, formerly headmaster of a public elementary school in Prussia, is now head of the religious work at George School, Pennsylvania. The practical pacifism and Christian ideals of these two leaders gave tone to the whole camp project.

Picture a squad of grime-stained youngsters hauling firewood in a battered old truck. It is a hundred in the shade, and the overloaded truck steams and sputters in its mountain climb. The wood is intended for "Aunty" up the "draw," to whom life has brought little more than trouble and children. Imagine her amazement when she discovers her woodpile reaching "plumb up ter the roof-tree befor' a leaf has turned." It was this same old lady of the hills who was given a discarded toolshed when the project was finished. Setting it up near her shanty, the campers explained it might come in handy for a chicken house.

"Chicken house, indeedy," came her delighted protest, "I'll be movin' in myself in the mornin'!"

"Are we downhearted? No." That is the spirit of volunteer work campers—a joyous, infectious spirit of service. There was nothing self-conscious about their work. Its unaffected friendliness disarmed the critics. At the close of the season one T. V. A. official declared he never dreamed any group could have made such a happy impression on conservative hill folk in so short a time. He added that if he had known beforehand how worthwhile the experience would prove, he would have volunteered his labor as the other campers did, instead of being paid as a supervising engineer.

It was not that the mountain people lost all reserve. "Foreigners" are "foreigners," be their motives the noblest. Yet by indirection, it was very evident that the campers' efforts were appreciated. For instance, when the campers held "open house" for the community, it was a stiff and unresponsive audience. Songs and dances, quips and cranks, failed to draw the faintest ripple of amuse-

ment. Even the ice cream was accepted askance and eaten only after assurance that it was free of those charge. Not until the following day was there the slightest sign of approval. Unheralded, a carload of mountain men returned the compliment of the evening before by serenading the camp.

At the Cumberland camp, thirty-seven boys of the high school age tackled a man-sized job. Their leaders were Fred and Sally Swan, teachers at Westtown School, Pennsylvania, and Jim St. John, a teacher at Choate School, Connecticut. The camp was located in a Resettlement Homestead under for unemployed, many of them formerly coal miners, who have turned to agriculture. Their job was to construct a combination grist mill and guest house which the homestead greatly needed. This the boys built from the ground up. With the exception of nails, glass and hardware, everything used in the construction was produced locally. The boys cut timber on the homestead land, split shingles by hand, hauled rock from the woods and creek-beds, pounded sand from soft sandstone deposits, dug the foundations, mixed mortar, nailed joists, did the whole job save for finishing touches. The foremen were homesteaders—skilled stone masons and carpenters whose respect the boys soon won. As one homesteader said, they were the hardest working bunch of boys he had ever seen. Life began at daybreak; by 6:30 A.M. the boys were on the job. The work went forward steadily all morning, with a brief snatch out for a second breakfast at 10:30 A.M. After lunch, the boys were back on the job until 3:00 P.M.—a full seven-hour day for lads in their 'teens!

Bunking in the homesteaders' barns and chicken houses and cooking and dining in a converted brooder house, the lads found life a rough and ready affair. But it was not all work and no play. The late afternoons and evenings were spent playing, swimming, hunting Indian relics, visiting homesteaders. There was plenty of energy left for night-time sallies around the bunk houses and ensuing pillow-fights. But through the fun and foolishness of camping days there ran a vein of seriousness. Frequent discussions on social and economic problems set many a heedless boy to thinking. Homesteaders, social workers, government officials and other visitors supplied a wide background of information that, backed up by the conditions actually seen and experienced, was

ted askance calculated to develop a sharpened concern for was free of those who had experienced less of life's privileges. As there the Volunteer work camps had their origin in Europe as a gesture toward peace at the time of the World War. Groups of young people refused to be caught in the maelstrom of war-hatreds but turned their hands to reconstruction and relief in the job. Their purpose was to demonstrate another way of solving problems and of settling conflicts; they demonstrated the power of love and fellowship to overcome inter-racial misunderstandings. In the years after the War, work camps drew volunteers across national boundaries. Many former enemies worked shoulder to shoulder to relieve suffering after disasters and to help establish the brotherhood of man.

The first work camp in America was started in 1934. Fifty college students were enlisted to dig a pipe line and reservoir to supply water for a homestead community of coal miners in western Pennsylvania. The idea caught the imagination of youth. The following year, four work camps were organized. Last summer, with seven camps in operation, it would seem that the work camp movement had established itself.

Perhaps the most unique feature of volunteer work camps is that the campers not only work long and hard at real construction projects but that they gladly pay for the privilege of being allowed to work! The campers, for the most part, paid from \$50.00 to \$60.00 for the eight or nine week season. They did their own cooking, washing, cleaning—almost no paid employees helped manage the camps. The leaders, too, largely paid their expenses and shared in the camp work.

As might be expected, the first appeal for work camp volunteers went to young Quakers, trained to think in terms of peaceful ways of settling social problems. The interest quickly extended to other groups. The 190 campers last summer included every shade of religious, political and social viewpoint. They came from 30 states and 3 foreign countries, and represented 66 colleges and 34 high and preparatory schools.

Why do these young people join work camps for the summer? What is the appeal of hard work and knotty social and economic problems? Those who sponsor the camps answer that modern youth is not satisfied to adopt a negative attitude toward the world and its ills. They face a

universal war spirit, widespread unemployment, want in the midst of plenty, class strife and brutality. Few young people are satisfied to accept such grim realities. They demand positive, constructive action. New patterns of social control and social change must be developed, with an emphasis on peace and reconciliation. A moral equivalent for war must be found no less stern in its demands, no less exciting. Hard physical work, wholesome fellowship and a chance actually to do something for others answers these requirements.

Mountaineers, unemployed coal miners, Indians, slum dwellers—what do they think of college boys digging ditches in the sun? At first, such a sight is ridiculous and certainly puzzling. Some never appreciate its true significance. But as the work progresses and the campers find a niche in the community, many people round about begin to catch the spirit of the work. At first self-consciously, later wholeheartedly, they pitch in and help the work along. Where the boys were building a wading pool for miners' children, one unemployed cement worker grew so enthusiastic that he voluntarily took charge of the cement finishing. The final effect on many underprivileged men and women who benefit from work camp projects is a rebirth of confidence and courage in themselves.

As for the campers, writes one after returning to college: "I no longer feel that questions of the world's attitude toward the downtrodden do not concern me." Another stated, "I am taking this opportunity to express my gratitude for all that you have done for me. It was through you that I made contacts and had experiences that opened life to me in a broader, fuller and more real sense."

Perhaps more revealing than the undigested reactions of the campers are the letters from parents to work camp leaders. One wrote concerning her son who had spent the summer on the Norris Dam project: "I want to thank you for your kindness to D— who is healthier and happier than I have ever known him to be. Hard work, outdoor life, mental stimulus and congenial companionship certainly make a magic tonic for the young." Another parent wrote: "R— returned in good physical condition and with satisfaction at having spent a constructive summer. We are glad that he could have this experience before entering college as we feel it has broadened his social back-

ground in a way that will affect his attitudes and manner of thought as only a practical experience of this sort will do."

The campers' college professors have been quite unanimous in praise of work camps as a progressive education. Students have returned from their

summer's experience with new insight and zest for their studies. The maturing influences brought to bear on them develop latent qualities of leadership. More than one diffident, awkward college lad has "found himself" in the fellowship of work camp life.

THE CENTRAL PROBLEM OF THE SOUTH: *Increased Income*

DAVID E. LILIENTHAL

An address before the Institute of Public Affairs of the University of Georgia, at Athens, Georgia, October 29, 1936.

EDITORIAL NOTE

I want to talk to you tonight of the central problem of the South: how to increase the income in the hands of the people of this area.

The most urgent needs of the great region in which we live, so it seems to me, are: First, that the income in the hands of our people in this region must be so increased as to provide a better and more secure living for all. Second, that the South must protect its means of a livelihood, its natural resources, against the steady and persistent draining away of these resources.

In our discussion tonight I shall talk about such things as per capita income, natural resources, agriculture, industry and the like. But behind it all, of course, what we are really talking about is people; your neighbors and mine; the men and women and children I saw as I drove through the Georgia countryside today; millions of human beings throughout the South, and their desire for a more secure livelihood, and a better chance for their children.

To me the need for an increased income among the people of this potentially wealthy region is urgent above all else. I should like to see this problem take preeminence over all others in public thought and private discussion. I recognize that there are those who will disagree. There are those who regard income as secondary; who apparently think it more important to tell others how they ought to live, than it is to give people a chance, with increased income, to work out for themselves a way of living that satisfies them.

But most of us have faith in the good sense of the average man and woman. Most of us think that by and large if the average man has a fair opportunity to earn an adequate income, he is entirely capable of working out his own pattern of life. And so I believe deeply that the well-being of the South requires, first of all, a substantial increase in our income.

But income is only a beginning, not an end in itself. We all know that happiness and income are not synonymous; that high income and high spiritual and ethical standards are far from synonymous. What constitutes happiness for the individual, what constitutes culture, what are high standards of ethics and of the spirit—those are matters on which there are, and probably always should be, the widest differences of opinion among free men. But upon this proposition I think there can and should be agreement: that, as a basis for the development of these spiritual and cultural qualities, there must be an adequate income in the hands of the people of any community.

Theodore Roosevelt stated the essential importance of income as a basis for well-being in a speech he made in this State some twenty-five years ago, when he said:

Here in Georgia, here in the South. . . . I look to see. . . . within the next half century, a development unparalleled in any other portion of our great land. . . . You have fairly entered on an extraordinary period of great industrial development. . . . the shortcomings in the history of the South have been due more than to any other one cause to failure to pay sufficient heed to the things of the body—failure to pay sufficient heed to industrial and to agricultural interests.

No one who knows the facts can contemplate the future of the South without confidence. Here

are all the elements of a regional development, the like of which this nation has never seen. But as an essential to the success of such development there must be a drastic increase in income. Let us look at the existing level of income for a moment. The average spendable income per capita in 1935 in the ten Southern States, according to the best available data, was \$279. In Georgia in 1935 the average spendable income for each person in the State was \$299, rising from as low as \$155 in 1932. Now compare \$299 with the national average in 1935 of \$513, with \$881 for New York State, \$732 for California, \$637 for Illinois, \$515 for Ohio. Georgia, which ranks twentieth in area among the states and fourteenth in population, was fortieth in spendable income among the forty-eight states. The distribution of this income among the counties of the Southern States is something for us to note particularly. I am submitting for inclusion in the proceedings of the Institute of Public Affairs a map showing the per capita spendable income by counties, of the Southeastern states. That map shows some alarming conditions—for example, counties with average income per person as low as \$35 a year. The low income counties are to be found as well in counties which are predominantly white as in counties where there is a substantial Negro population. I hope that the thoughtful business men of the South, whose market depends largely upon the purchasing power of the country areas, will spend a good deal of time studying this map and thinking about what it means to their business.

No one need point out to you the tragedy behind those figures. Our job is not to wring our hands but to face these facts, and set about to do something to change them.

Where will increased income come from? It is elementary, but worth constant repetition that ultimately the supporting income of the South rests upon our natural resources: upon our soil, upon our minerals, our rivers and streams and forests. The size and security of the region's income depends upon how successful we are in adding values to these natural resources, while turning them into goods and commodities that the world needs. This state has great potential wealth in her soil and favorable climate, in the minerals which lie in her hills, in her forests, and her rivers; and there is in this State and throughout

the South, human ingenuity and intelligence of a high order. Why then, with this unusual combination of great natural wealth and the skill of men is there still a low level of income? The answer, in large measure, lies in the draining off of this wealth. Instead of a fair share remaining in the hands of the people of the State and of the area, only a bare fraction of the wealth we create is left. And this draining has meant depletion of our resources, impairment of our capital assets, destruction of our means of livelihood.

Now I would like to analyze with you some of the ways whereby men and women in the South have been creating income, to see, if we can, why the great potential wealth of the South has not resulted in actual wealth widely distributed among the men and women of this section.

Farming has always been and farming still is the chief source of income of the Southeastern region. And for more than a hundred years the chief crop of the South has been cotton, probably the world's most important raw product. We sometimes forget, and especially our neighbors in the manufacturing areas of the Northeast sometimes forget, that during the past century it has been the cotton of the South that has made possible the industrial expansion and leadership of this nation. Your major product, cotton, provided the basis for America's export trade. It was that export trade based upon your cotton that gave this country a drawing account, that created a national surplus; and it was because of this international balance of trade that we could build railroads and great industries.

The South has fed the industrial sinews of the nation. But your contribution to the making of America has cost the South dearly. You have sold your cotton on a competitive world market. The things you buy, for the most part, you have had to buy of a tariff-protected artificial market. Whatever may be the merits of a tariff, the result has been a deficit for the South. For years the deficit was not so apparent, but it has been there all the time, very real and growing steadily. Your soil had to pay most of that deficit. In every ton of cotton seed you exported went part of the fertility of the soil, never to be fully replaced. The drain on the soil became a drain on income, then a drain on assets, and then a drain on human beings.



PROCESSING IN THE SOUTH WILL OFFER A NEW MARKET FOR FOREST CROPS

Let us come back now to our starting point, our objective—the increase of income in the hands of the people of the region. What has been going on for many years in the cotton sections of the South has not been the production of a real income, for we have been sending away with the raw product more than we were paid for it. And it has not been the fertility of the soil alone that has been steadily exhausted to meet this deficit; the soil itself has been rapidly wasting away. You need go no farther than to drive across this section of the State, as I did this afternoon, to see depressing cases of loss of soil. This wholesale wasting away of the very basis of life is intimately tied up with inadequate level of income. There is a kind of vicious circle—low income from farming leads inevitably to a kind of farming that tends to soil erosion; in its turn the further loss of soil makes for a still lower income—and so goes the spiral on its downward course toward bankruptcy and breakdown.

This is not a pleasant subject. It is not one that any of us enjoy discussing. But we all realize that no civilization can survive the loss of its land. The picture, however, is far from hopeless. Fortunately, there is leadership in state and national government and among the farmers themselves. Working together they are attacking this problem with energy and intelligence, and they are getting results. One of the finest illustrations has taken place here in Georgia, in Bell Creek community of Towns County. About a year ago, a group of seventy-seven farmers, working through the Georgia Extension Service, formed the first watershed protection project in the Tennessee Valley. A committee of these farmers, in March of this year, classified about 40 per cent of the land of these seventy-seven farmers as so badly eroded to be beyond the ordinary farmer's ability to bring it back into profitable use. In other words, about 40 per cent of the underlying basis of life of this entire community of seventy-seven farmers apparently had been destroyed. In about six months this group of farmers had terraced over twelve hundred acres of their land, using homemade drags to do the work. When they came to the land of a farmer who was unable to do terracing all hands pitched in and did the job together, following a good old pioneer custom. This land is rapidly being shifted from what is usually called row cropping, which is profligate of the soil, into sod

crops which hold the soil. The tide toward bankruptcy has been turned.

Your own College of Agriculture has demonstrated that it is feasible, if we act promptly and intelligently, to conserve our economic base. A few years ago the College acquired a badly worn cotton farm, to provide additional pasture land for its dairy herd. Lime and phosphate were applied to the land, and it was kept under a cover of winter and summer legumes for a few seasons. Now, as some of you know, grasses and clovers grow luxuriantly over every inch of this land, so recently bare and badly worn; and some of the finest Guernsey cattle of the whole State graze on what a few years ago was land that was almost a desert.

Most observers are about ready to agree that the South can never increase its income if it continues to use its greatest natural resource, the land, exclusively for the production of cotton. The importance of a diversified agriculture in increasing the farmer's income and protecting the land against the catastrophe of erosion is becoming fairly well recognized. Such an adjustment of agriculture in the South is moving forward. Georgia has been a leader in this direction. Peanuts, for example have become an important crop, valued last year at nearly seventeen million dollars.

But even if we save our soil, the South will still suffer from low income and all of the ills that flow from low income. Let there be no mistakes about this; so long as the South continues to export most of its raw products of the farm or of the mine or of the forest, it will continue to be an area of low income. No matter how carefully we preserve the soil of our fields, how carefully our lumbering and mining operations are conducted, unless the South is able to process a substantial part of the raw products it produces in this region, it will continue to struggle against almost overwhelming economic odds.

This is no discovery of mine, of course. I am saying nothing new nor original. But it must be said time and again, it must be thought about, it must be acted upon, or the South, potentially the wealthiest and pleasantest section of the whole United States, will never reach that state of increased income, widely distributed, which is fundamental to a stable, well rounded community life.

Let me put the matter in another way. The

South has great resources of raw materials. Raw materials can be translated into income by the application of human effort to those raw materials. Let us take clay, for example. When men dig the clays that lie in your hills, and export the clay as a raw product, only a small value is created. But if, here in the region in which the raw product is taken from nature, it can be manufactured into tile or refractories, for example, then value upon value is added to that raw clay, and income is created for the region. If the raw material had been shipped out to be processed elsewhere, that added income would have been lost to the people of this region.

Now how does this affect human beings? After all, that is what we are really interested in. It is perfectly evident that there are more people in the farming areas in the South than can ever be adequately supported by agriculture. The production of raw materials alone, through farming, does not create enough values to provide a good living for all of our large rural population. These men and women—our fellow citizens in this area—can never find an adequate income simply in producing raw materials, whether they be the products of the farm or of the mine or of the forest. But if a reasonable share of those raw materials are processed here, in industries, small and large, located in the South, you have added greatly to the value of these raw materials; you have produced an income which, properly distributed, will change the whole life of the South. That added income means employment; it means added purchasing power; it means a stimulation of business—more values to be exchanged; it means that there will be more money available for schools and public health services; and it means a vast new market for the sale of the products of other sections of the country and of the world.

I wish there were some way of arousing every person in the South to a realization of the importance of these basic principles. Our whole future depends upon understanding the meaning of this situation and then proceeding to do something about it.

Fortunately, there are close at hand illustrations of what can be done about it and what is being done to change the South from a wholly raw-material section to an area in which there is a balance between the production of raw products and their processing. The record of Georgia in

respect of the production and processing of cotton is an excellent illustration. Last year Georgians used 2,177,000 acres of your land and to produce 1,060,000 bales of cotton. The cotton mills of your state—there were then 125 of them—processed 1,059,655 bales of cotton—almost an exact balance between production and processing.

The story of Georgia's forests is another hopeful sign. Georgia has the largest forest area of any State, with almost twenty-four million acres of forests—about 65 per cent of the total land area of any State. For more than a quarter of a century, Georgia has recognized the great opportunity which these forests have presented for increasing the income and the well-being of the State. The first forestry school in the South was established here at the University of Georgia, and its graduates are to be found all over the United States.

When the lumber cut from Georgia's forests is exported as a raw product, on a sustained-yield basis, the income of the people of the State is, of course, increased thereby. But think of the great additions in value that could be made to that lumber if a substantial part of it could be processed, at least in part, here in the area that produces it. A most timely illustration is the work of a native Georgian, graduate of this University, a distinguished American chemist, Dr. Charles H. Herty. Everyone here knows of Dr. Herty's work, extending almost over a generation first in the use of forests in the supply of naval stores, and now in the use of slash pine for the production of paper and perhaps many other products. The developments here in Georgia associated with Dr. Herty's name point the way. Southern pine is being processed in the South. The difference in value between the raw product of the forest and the paper produced at Savannah is income. And many families who live on the land will have a new market for a forest crop, with which to supplement other crops. Another factor: the industrial possibilities of the South for Southern consumption are greater than most of us realize. In the ten States which we usually refer to as the South—Georgia, Alabama, Tennessee, Florida, North and South Carolina, Virginia, Kentucky, Mississippi, and Louisiana—about 20 per cent of the people of the nation live. In these same States there is about 11 per cent of the national purchasing power, measured by retail sales in 1929. With 20 per

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cent of the population and 11 per cent of the purchasing power, the South packs only 2 per cent of the nation's meat, it makes about 8 per cent of the food products, only about 2 per cent of the nation's clothing and only about 3 per cent of its agricultural machinery. These figures give one something of an idea of the real opportunity there is for industrial growth in this region, simply by the process of the South's supplying a reasonable percentage of some of its own needs.

I hope I have made clear my conviction that, if we are to have increased income, we must do more of the processing of our raw materials. In short, we must increase our industrial production, keeping it more nearly in step with our production of raw materials. But we must not forget that we could have a very substantial increase in industry in the South and still be impoverished, still perhaps be little better off from the point of view of income than we are today. The coming of factories and industrial payrolls is not enough. If the wealth that is created, if the values that are added to our raw products are drained out of the area, we may find ourselves industrialized but still impoverished. This is not a situation peculiar to the South alone; it is a problem which is becoming more and more serious in the Middle West as well.

Part of this draining process is due, it seems to me, to the fact that many of the large-scale industries of the South are directed and controlled according to policies determined in other parts of the country, policies often at direct cross-purposes with the best interests of this region. If a bulk of the increased wealth produced in Southern industries is sliced out of the area because of such remote control, we may not, here in the South, get a fair share of our own economic advantages. We may find ourselves without the increase in income and purchasing power that industry should bring.

There are barriers to a sound industrial development in the South. Some of them are artificial—made by man and removable by man. For example, the South is surrounded by a "Chinese wall" of freight rates that place it at a disadvantage in the marketing of its industrial products. There is not time tonight to do more than mention this burden on Southern industry, but it furnishes one reason (some would even go so far as to say a justification) for the pressure on wage

rates in Southern industry. And it has come to be recognized that low wages, which mean low purchasing power, are one of the most serious forms of the draining of wealth and income.

The increase of income in the South, then, requires first, that the natural resources, the very life-blood of the area, be conserved and not lost. It requires that the land should be so used as to yield a profit and not a deficit. And, further, to increase income we must increase the amount of our raw products which we process here in the South, thereby employing the skill and intelligence of the vast army of men and women throughout the area whom agriculture alone will never adequately support. Increasing income means increasing the market here in the South for the products made in the South and for the products made in all other sections of the country and the world.

For three years I have had the good fortune to discuss these matters with many practical and thoughtful men from all walks of life throughout the South. I want to summarize the consensus of their views, a partial outline of a working program for the restoration of Southern income.

First of all, we must be realistic and look squarely upon the facts: the facts of low income; the facts of the rapid depletion of our resources; the facts of the draining away of our wealth and of our able and trained young men and women. Let us live with these facts always in mind. Let us refuse to be diverted from our objective—the gradual but persistent increase in the income which remains in the hands of the men and women of the South.

Second, we need to know more about our resources; the possibilities of our land, our deposits of minerals, our forests, our streams, our transportation facilities and rates. Here are problems of fact-finding which the colleges and universities, particularly, are fitted to deal with.

Third, we need to determine how the raw products of the South can be processed and marketed. We lack an adequate program of technical research into industrial processing. Here we start with a definite handicap. More than 70 per cent of the industrial operations of the country have always been carried on in the Northeast. These industrial operations supply the income by which industrial research is supported. In the already industrial sections of the country, there

has always been a continuous flow of funds into further research into industrial opportunities. Naturally this research has been directed primarily to the industrial opportunities of the Northeast which furnished the income for the research. There is an urgent need, then, for private and public research institutions of the South to bring brains and facilities to focus upon the South's industrial opportunities.

In this direction a most encouraging beginning has been made. The work of Dr. Herty is an outstanding case. This genius, trained here at the University of Georgia, carried on a good deal of his earlier work in public research institutions in the South. The research work of the Tennessee Valley Authority, dealing with the experimental processing of minerals in the Tennessee Valley region, should prove of help. The engineering institutions of the Tennessee Valley states are making invaluable contributions. The bulk of the development, of course, must come through the magnificent research facilities of private business.

For a generation or more we have thought of industrial development as consisting of large-scale factories. That is part of the program, necessarily. But it may prove to be the least significant part.

It is the view of many that more and more a permanent industrial development for a great region of this kind lies in our own front yard, in developing our own resources to as great an extent as possible with our own capital and our own brain power. This is not a provincial point of view. We simply must stem the tide of this draining process that has impoverished not only the South but other sections of the country, a draining that has left us with an unbalance in the geographical and individual distribution of income in this country injurious to the national welfare.

The beginnings of this program of "home-grown" industry may not be as spectacular as the location of large-scale industries—which of course are essential—but I venture to say that in the last analysis it may be as far-reaching and of even greater permanent benefit. In many communities there have begun small-scale operations which hold the seeds of that kind of integrated industrial

development that will profoundly change your life and the life of your State.

Several years ago the things I have been saying to you this evening would have brought down upon me a charge of sectionalism. A hue and cry would have gone up that we were urging that factories be moved away from other sections of the country, or that we were seeking to take away from some other section industrial activities which it now enjoys. There will be little criticism of that kind today, for in recent years we have learned this truth: we cannot have sound national prosperity if any region of the country suffers under a low income. We have learned that the well-being of every area of our country is dependent upon the well-being of every other area. When the income of the farmers of the West went down, they stopped buying automobiles and farm machinery, and down went the income of the workmen in the automobile factories of Detroit and the farm machine factories of Chicago. And when the shoe workers of Massachusetts are not at work, then the farmers of Nebraska suffer. And so it is between sections. Hard-headed business men everywhere are coming to recognize that they cannot eat their cake and have it too; that they cannot expect a market for electric appliances and sewing machines and clothing and shoes to be built up here in the South unless the people of the South are able to increase their income with which to buy the products of these factories. That means (and we may as well face the fact) that the South will itself produce more of the things that it needs than has heretofore been the case. There is no other way if the income of the area is to be built up.

And so we are on firm ground. When we urge that the income of the South must be increased and must be increased in part through greater industrial operations, we are working in the national interest; we are talking and thinking and working not as Southerners, not as partisans of a section but as American citizens.

To reach the goal of a greater income in the hands of the people of Georgia and of the South calls for your leadership—you whose roots are deep in the South, who know its people, its hopes, its way of life. The demands of that leadership will be heavy, but the rewards will be very great.

PREPARE! MAKE THE CROOKED STRAIGHT!

A Sermon For 1937

SETH R. HUNTINGTON

A trumpet call from the ancient Orient: "The king is coming. Make the crooked way straight. Clear the road. Let no obstruction delay his coming." On the lips of Isaiah the prophet these same words become the keynote of one of the really superb passages in the Old Testament. The black night of exile is over, says Isaiah. Day is at hand. God's righteousness is about to be established. He is coming. "Prepare! Make straight his way."

Not a bad idea for the new year. God's coming is conditional, in a sense. We may have something to do with his coming; at any rate, that is the way it seems to work out. All of which is not to say that we are god-makers. We are preparers, very definitely so.

There are what we might call state occasions in the church: Christmas, Easter, Thanksgiving, and so on. Quite universally the pulse quickens and interest awakens. But we have learned not to be deceived by sudden increase of numbers and enlarged volume of activity. Christmas, for instance, will mean much or little to us, not because of what may transpire at the moment, not because the day has large significance historically and biblically; but because of the quality of our living through the days and months and years leading up to its celebration. We do not easily break old habits or change dominant moods. One does not just pick up Christmas and its essence because others are doing it or because the calendar says the day is at hand. The externals are much the same with all of us: weather, firesides, programs, tinsel, excitement, much going and coming, and so on. But the seeing eye, the sublime essences, the blessed consciousness of "Immanuel, God with us," are another matter entirely. Whether or not we have this experience depends upon the kind of preparation we have made, not the day or the week before, but through the months and years before. Who has not seen a man come through Christmas, seeming to have been alive to the day's deeper meanings, only to be

felled like an ox under the hammer when some time later life hits him between the eyes? What is wrong? The answer is not far to seek. There were no reserves. Christ's birthday, after all, had been only a thing of the calendar to him. Just so with Easter or any other day of peculiar significance. Just so to all whose lives are superficially lived.

On the positive side we see our truth wonderfully well illustrated in the story of Simeon in the second chapter of Luke. Here was one who had done much "looking for the consolation of Israel," much believing, much working, much preparing of the way, his life in tune with the coming event. The multitude with their hotels, taverns, selfish preoccupation, saw him not, couldn't have seen him, would not have known him if they had seen him—these "blind and deaf and unbelieving ones." But with Simeon it was different. When the blessed day came, so came the blessed sight also. There was no doubt in Simeon's mind. He saw and knew the Christ, and when he had picked him up in his arms, he was made conscious that against his own breast he held God revealed. "Blessed are the pure in heart, for they shall see God." Blessed are the prepared ones, for he will come to them.

Prepare! Make straight! There are obstructions which are certainly delaying, if not actually preventing God's coming in his fullness. One of these, and a very serious obstruction it is, persists in the minds of people who think in some such fashion as this: "Christ's coming to a world like this? What a fantastic notion. Look at our pretty world today. Consider the state of mankind. What exceedingly happy and fraternal relationships! Spain torn asunder; Europe sitting on a powder keg; the Orient beginning to smoke just before the eruption; our own millions of unemployed in a land of plenty! How can you talk of Christ's coming? Would it not be more to the point to speak of his going? Nineteen hundred years of Christianity and this the result!"

People do think thus, for we have heard them think aloud.

Quite aside from the certainty that an enormous amount of good has been overlooked in such an attitude, it might help to remove this sizeable obstacle of cynicism and despair if we held our own judgment in reserve until we had asked ourselves such questions as these: Is what we see in Spain the fruits of Christianity or something else? Is this what happens when men love each other—when they live as Jesus of Nazareth lived? To ask is to answer. The ugly things we see are fruits after their own kind. A bit of digging will disclose what those seeds are. Indeed, in Spain as elsewhere, we have the strongest possible vindication of the New Testament saying that we "do not gather grapes of thorns or figs of thistles;" and somewhere it has been said that to sow the wind is to reap the whirlwind. After all, God is in his heaven. This is a dependable universe. The eternal laws are friendly when obeyed; they crush when disobeyed. How could the God of our Lord Jesus Christ come down a highway plainly built for anti-Christ? We do not get the good by preparing for the bad. We get what we prepare for, and the sooner we learn this valuable truth the better for us all. While we pray for peace we actually prepare for war. And the result everybody knows, even our children who are beginning to look askance at our stupidity.

A second sizeable obstacle to God's coming into the affairs of human society is the widespread notion that religion is a matter of the heart alone. No wonder it has been called the opiate of the people. None would deny the part our emotions play in religion; but religion, and especially the Christian religion, is a matter, as our Lord said, of the whole man: "heart, soul, mind, and strength." Nothing less will suffice. To be sure, we shall never have too much heart, but we have almost more of it than we have ever been able to use intelligently. The evidence is all about us: charities without number—God knows we need them, the way we behave; we have hospitals at the foot of every cliff to minister to those who fall over the cliff for want of a railing at the top, to borrow a figure; all manner of appeals to help those who are down. No, it is inconceivable that we will ever give too

much. But the plain truth is that a little more concern for prevention would mean much less need of reclamation. We do well to emphasize the mercy of Christ; but we betray him in our neglect of his wisdom. Never was there greater need of bringing our minds to grips with problems our hearts fain would solve but cannot. "Be prepared to give a reason for the faith that is in you," was Paul's wise counsel to his spiritual son Timothy. "Better five words of understanding than ten thousand words in a tongue." Why is it that in many communities there are scores of persons who have been converted, or have "gone religion," about as many times as there have been high-pressure revivalists in the community? The answer would seem to point to a pathetic dearth of thought content in the convert's religious experience. One thing is sure, a person does not lose his faith by thinking. It is granted that something which may have passed for faith may be lost. Someone has well said that God may have little need of our poor human wisdom, but surely he has less need of our ignorance." In a recent report from the 1936 biennial meeting of the Federal Council of Churches a significant note is sounded: "Christianity is again becoming a way of thought as well as a way of life. Christianity promises to confront the secular, materialistic philosophy of western civilization and the totalitarian philosophies of central Europe with a message which contains a view of the whole of life. Christianity knows it is in for a real struggle, and that no mere programs and appeals to the feelings will be adequate. We must meet thought with thought, philosophy with philosophy, these new gospels with the gospel." I submit, even at the risk of being misunderstood, that by and large our hearts are in the right place. But our practical God help us to put our heads to work. Let it be emphasized, a big heart simply has no business going around in the company of a lazy head.

Here is a young man, clean cut, clear-eyed straight-shouldered, aspiring to a useful life, exclaiming: "I'm sick and tired of your old religion!" Of course anyone who is having a vital religious experience, and knows the joy of creative living, would feel the sting of such language as this, but he would understand. Doubtless the young man spoke in haste. Doubtless he had much to learn. On the other hand, it is not un-

likely that his contacts with churches and professing Christians left much to be desired. Why is it that so many fine people have such a distaste for things labeled "religion"? Is it because a mushy sentimentalism has been substituted for the real thing? Is it because we Christians are so terribly romantic? Or is it because we are thought complacent? Is there too much ecclesiastical fiddling while multitudes perish for want of the bare necessities of life? Do you suppose our critics see plainly that our religion so little and so seldom actually comes to grips with desperate present-day situations? It can hardly be denied that the young man in question has something of a case. And the causes of such reactions are obstacles in the way of our Lord's coming.

"Why do you shut up the kingdom of God against men?" asked Jesus of super-religious Pharisees.

Space does not permit an extended list of obstacles which stand in the way of God's coming. The list is long. But one further obstacle, and what the writer thinks is one of the most serious of them all, is the cross of Jesus Christ itself as it stands in the minds of many people. In "Leaves from the Notebook of a Tamed Cynic," Reinhold Niebuhr tells of being taken to task at the close of a religious address because he had failed to speak of the atoning blood of Christ. His reply was to the effect that, having never spilled any of his own blood, he hardly felt justified in speaking of the matter. One wonders if Dr. Niebuhr did not speak for a host of us.

What do we know about the blood of Christ? I fear, not too much. Are we not too busy spilling other people's blood to have much time left to spill our own? While we sit up nights fashioning imposing arguments on how we ought to be properly baptized the cause of the needy waits.

Truly, we strain at a gnat and swallow a camel—hump, hoofs, hairy legs and all. What one great American preacher said in comment upon a well-known current case in point, "What a pity, what a pity," is as good an answer as any to the question, "What do we know about the cross of Christ? An old hymn puts us to shame:

Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me.

Quite frankly, haven't we sought to go free? "Saved by the blood." What do we mean? "Believe on him." What is it we are saying so glibly? "Know him." That is a lot to say. But can we professing Christians say it? Do we really know him so well that we could tell what it feels like to spill our own blood?

Prepare! Make the crooked straight! Indeed, God will come, if we remove the obstacles. But the task is not an easy one. Let no man think that. It will be the way of humility and confession; the way of the open mind and expanding horizons; the way of brave adventure; it will be the way of sacrifice, even blood spilling. But it must be our own blood and not another's.

Dropping all lesser motives, severing all lesser attachments, we must rally again in our faith and practice to that often over-spoken but never over-practiced "way of love." The conviction which brings our distinguished visitor, Maude Royden, to our country on a speaking tour this winter must be our conviction; namely, that "human nature is susceptible to love, and if it does not seem so, at least this is certain—that it will answer to nothing else. If love fails, it is because nothing can succeed, for there is no other universal appeal to men than love, and I believe . . . that ultimately it never does fail."



FEBRUARY THAW

JOHN A. SPELMAN III

MOUNTAIN COMMUNITIES LISTEN IN

ELMER G. SULZER

The University of Kentucky has for over seven years recognized the radio as an excellent medium for the stimulation of the educational, cultural, and recreational activities of Kentucky's citizenry. For that period, over WHAS, Louisville, and more recently over WLAP, Lexington, also, fifteen or more educational, agricultural, and musical programs have been broadcast weekly from the University's own studios in Lexington.

While from the first, results of these broadcasts completely justified the efforts put forth, it was soon realized that large portions of Kentucky which could make good use of the programs were without facilities to receive them. Especially was this true in the more remote spots of the eastern Kentucky mountains. Considerable portions of this area are in winter and spring cut off from direct access to the outside world for days at a time, mails are irregular; daily papers may arrive almost a week late, and wholesome recreation is at a minimum.

It is obvious that here, if anywhere, radio was needed; and in 1933 the University of Kentucky authorized the establishment of a system of so-called radio listening centers in various parts of eastern Kentucky. By this system, the University provided radio sets that were placed under the supervision of community center directors, school executives, general store owners, and residents. These individuals, who were chosen because of their interest in public service, were asked to operate the sets for the benefit of their respective communities, tuning to programs of value and encouraging their constituency to come in and listen. There were put on the mailing lists of the

University of Kentucky, National Broadcasting Company, and National Advisory Council on Education by Radio to secure information of worth while programs to be given.

The University of Kentucky has provided the funds for the administration of the system, but the cost of the sets to be provided has had to come from donations. When the system of listening centers was inaugurated in 1933, many old bat-

ttery sets were immediately donated, but in the main they have proved unsatisfactory. These older battery sets, at their best, gave poor reception in areas located close to broadcasting stations. In eastern Kentucky, many miles away from the more prominent broadcasting stations, reception difficulties are multiplied. In the nar-

row creek-bottom valleys which contain most of the settlements, the high hills on either side have a blanketing effect on the air waves, which is another reception nuisance. Finally, many of the centers are located six or more miles away from an all-year-round road, which makes it impossible to take out a 6-volt A battery regularly for recharging.

For these reasons, the University is gradually giving up the use of the old 6-volt battery sets in the remote areas, and is replacing them as rapidly as donated funds will permit, with modern high-amplification sets using the 2-volt air cell A battery. These sets represent an initial investment of \$25.00 (the sets list at \$55.00, but the University is given a discount for the development of the listening center system). There has been virtually no trouble with any of these new sets.

"The Radio Guide," a magazine published in



AT THE RADIO LISTENING CENTER, PIPPAPASS, KENTUCKY

Chicago, has provided the funds for three of these sets, and various service clubs and fraternities in Lexington have also given the money for one or more sets each. The editor of "The Forum" displayed his interest in the system by the donation of \$25.00 for this purpose. It has been estimated that each listening center will serve on the average forty mountain families, and as the new battery sets are almost indestructible, the immense amount of good resulting from each \$25.00 donation can be readily appreciated.

The location of each of the listening centers has been a matter of much concern and investigation. Many requests have been received and are now on file, asking for such centers. It is hard to determine which requests are from individuals or organizations motivated by the desire to be of service and competent to maintain the sets and keep the community interest at a high level after the novelty of radio has died out, and on the other hand, which are actuated by the desire for a free radio. Since operators of the sets must pay for all batteries, some financial responsibility is demanded. A sense of discrimination must be a part of the mental equipment of each listening center director, so that the greatest good will come from each center.

The University of Kentucky has been fortunate in securing the assistance of a very fine group of listening center directors, who have been wholly responsible for the excellent results achieved from the system so far. Centers in service at present are listed below. B indicates a battery set, E electric set, St store, CC community center, Sc school, and Ph private home.

NO.	POST OFFICE	COUNTY	
1	Cow Creek	Owsley	B CC
2	Gander	Letcher	E Sc
3	Bolyn	Knott	B St
4	Vest	Knott	B St
5	Hyden	Leslie	B CC
6	Pilgrim	Martin	B St
7	Pippapass	Knott	E Sc
8	Leighton	Estill	B Sc
9	Kimbrell	Estill	B Sc
10	Mid	Magoffin	B Sc
11	Cordia	Knott	B CC
12	Wooton	Leslie	B CC
13	Bonanza	Floyd	B Sc
14	Pippapass	Knott	B portable center
15	Myra	Pike	
16	McDowell	Floyd	

17	Morris Fork	Breathitt	B Sc
18	Langley	Floyd	E Sc
19	Flat Gap	Johnson	B Sc
21	Foraker	Magoffin	B Ph
22	Lykins	Magoffin	B Ph
23	Parvin	Estill	B Sc

How the listening centers are used by the various directors is a matter of much interest. We can do no better than incorporate here part of an informal report made by one listening center director last year.

"The University Publicity Department very kindly allowed us to use the set as a means of instruction through worth while programs besides those of the University. This gave us the opportunity to invite people for any time when we saw some good and instructive program announced, and also to use the set for promoting interest in good radio entertainment among the young people of our community in touch with the outside world without taking away the advantages of the University of Kentucky agricultural programs.

"The listening center has been most helpful in connection with the school. For many weeks last year the University ran a series of broadcasts in dramatic form on the life of Daniel Boone. The school children of the upper grades enjoyed many of these programs thoroughly. For the smaller children there was the story-telling hour in which stories for little folks were told on the U. of K. program. This was much enjoyed by the children of the lower grades.

"Perhaps the best program and the most enjoyed by all who heard it was that on the NBC hookup on Washington's Birthday (1935)—a program transmitted from various parts of the Colonial States where Washington played a part in events that were of historic importance. Our public school is over in January, and through our community center we give two months extra schooling—a "winter school"—taught gratis by the community workers. In this school we have a select group of pupils who come voluntarily and to get the most of what the school can offer. So on Washington's Birthday we had the radio broadcast as our class in American History, which I am sure proved to be a most valuable lesson.

"Another excellent service which our center was able to offer to the school was on the day that the monument to the pioneers of Kentucky was

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unveiled at Harrodsburg last fall. At that time President Roosevelt was there and gave the address of the occasion. We were proud indeed to be able to invite the whole school over to hear the President of the United States speak. These programs covering events of national concern and importance are bringing to the children of this community knowledge and broadening experiences such as otherwise they would never have been able to have.

"There are many ways in which our listening center set serves the community, not the least of which is its helpfulness to the community workers themselves. It keeps us from becoming stale and helps us to keep up to the minute on current events, so that we are better able to keep our people informed upon the happenings in the world. Also it gives us relaxation from the daily routine and thereby keeps us better fitted to carry on our work.

"Another way the listening center helps us is in its service to the young people, who rely upon it for the latest in sports. Our young people are like the young people of other parts—interested in the activities of life. They like to know about the ball games and who is winning. They think it fine to be able to know who won the World Series when the game is over. We follow the "Cats" when they fight and do our part of the rooting for Kentucky. Last year when the championship game was played in the Rose Bowl, four young men came to the center about 4 P.M. on that day and had the time of their lives following the game play by play all the way through. They could not have shown more enthusiasm and real sports interest had they been in the stadium.

"The older folks like to be kept posted on the weather forecasts, so the listening center serves to guide the farmer in planning his work for the day. Often as I go about the community I am asked for the weather report, and tobacco prices in season.

"The young people come to the Community House for their Christian Endeavor meeting every Sunday night. Many times they come early and stay after the meeting listening to orchestra selections and other helpful programs. This helps them to a greater appreciation of good music. One night we heard the President of the United States give one of his fireside talks to the nation just after our meeting.

"Our home, which is the Community House, is open at all times to the people of the community and folks are always stopping by—some just to listen to the radio. In this way the set helps our work in that it gives us closer contact with the people. There is a boy in our community who two years ago was very timid and bashful. After the listening center set was installed he became a regular visitor and a warm friendship developed. We have known him to come on Saturday night and sit three hours at a time just listening. As a result he got a guitar and an instruction book of music. Now he is recognized as a good entertainer with the guitar and singing. Recently we heard he was in the Glee Club of the high school. The radio 'brought him out.' These are just a few things that are happening at our listening center."

As for the future development of the radio listening center system, the possibilities are limitless. Expansion of the system is dependent only upon lack of funds for new sets, and as stated above, with the acquisition of each \$25.00, another group of mountain families are given the educational, cultural, and recreational advantages of radio. We are looking forward to the not too distant future when a system of area supervisors may be developed, each of whom will organize local clubs around each center for the purpose of studying in groups subjects which may be taught over the radio, such as geography, current events, and home economics.

A KENTUCKY BALLAD SINGER

FLORENCE REEVES

Aunt Phronnie sat by her fire peeling a basket of apples. She had always liked these late russets. Today as her knife circled and pared she relished the balmy scent; it made her think of the orchard in blossomy Aprile. Lifting her head, she raised the tune of her favorite ballad, "Fair Ellendor":

Oh mother, O mother, come riddle to me
Come riddle three hearts in one,
O must I marry Fair Ellendor, say,
Or bring the Brown Girl home?
The Brown Girl she has money and lands,
Fair Ellendor she has none... .

The song came sweetly from the corded throat, although the singer's face was like one of her own russets. The quavers of the tune seemed to be the natural quavers of her voice; the ancient minors the notes of her heritage.

She did not know for how many years she had lived beside the waters of Lone Wolf Branch in the Cumberland Mountains of Southeastern Kentucky. Her ancestors had come from Scotland bringing with them but little plunder though they were rich in treasures of song; and of these old ballads she had always known more than could be sung in an evening before the fire. She had never fathomed the queer marks on the pages of a book—she who knew at a glance all the tracks of the animals of the forest. And since there were few books in her home there was small need for her to know how to read. Was not all that she loved best ready in her memory when someone said, "Raise us a tune, Aunt Phronnie?"

Knowing her, we can believe that her ancestors were indeed up-headed and vigorous—an outstanding group even among early settlers. Never could they be content with tidewater Virginia! Rugged hills and ever-present hardship were theirs by choice. Into the Appalachians they hewed their way, on through the Cumberlands, over the barrier of Pine Mountain, and still on until they reached the shadow of Big Black. There the primeval forest and all the wild creatures heard a new sound, the ring of the axe as a home was built at last in the head of Far Hollow.

It is not easy for us today to sense the perils of those remote hills. Yet of one thing we are cer-

tain, since the spell of music is unchanged through all the years: these men and women found comfort of heart as they sang their familiar ballads that today in a moment of understanding we call "lonesome tunes." When they raised the chorus of "The Milldams o' Binnorie," or remembered the tale of Barbary Allen, the ballad folk of other days came swiftly from forests long forgotten to linger before this new strange hearth. Their presence made the flames call and prance, made hardship vanish like hoar frost in spring. It was they who made a bare cabin in the wilderness home at last for the pioneers.

Now and again Aunt Phronnie told stories of her girlhood, of her father and his skill in making the dulcimer. Even in his time there were not many makers of the instrument so favored by ballad singers. At a rare gathering of the neighbors it was he who played for country dance and singing game, or "ring-sang." No voice in all the country could pitch the riddle song as clear, nor raise the swapping tune as well. Aunt Phronnie, the youngest of seven, could not remember the day when she had been "unknowin' the steps o' set-runnin'"—that oldest of country dances—or unknowing of the swirls and swoops and turns of Fair Ellendor and many another song-ballad.

She had married early "in the rise of her bloom" and had helped her man make a living by trapping, both in the forest and at the edge of the clearing, and by "singing"—digging the roots of ginseng. All the days of her life she had "heart and craving" for the ways of meadow and wood. To her children, and in time to their children, she gave knowledge in these matters. Even as an ancient woman she roamed the hills with her staff and looped apron, nimble-fingered still in finding yellow root and other medicinal herbs. After a long winter, her eyes under the old sunbonnet were quick to find the first greens "for a bait o' sallot," sorrel and speckledick nigh the Fork, and bear's lettuce below the spring.

She counted one of her "pure delights" the care of her flock of sheep, and took peace and quiet as she carded and spun the wool and "trompt the treadles" of her loom. She loved most of all the

first blow of spring flowers on the south side of the mountain: the torch of azalea afame in the woods; and the laurel—"the ivy"—set about with its evergreen leaves; and the blue flood of Sweet William. And when the rhododendron spread its snowy drift beside the calling streams Aunt Phronnie sang at her loom and the patterned coverlet flowered under her hands.

One of Aunt Phronnie's grandsons went to school beyond the headwaters of Lone Wolf Branch where the teacher was a lover of old ballads. Every day at singing time young Boone's voice was lifted limpid and fresh as a mountain stream and yet with something in its tones like the keening of an old woman. In the early spring before "corn-drappin' time" brought the short term to an end, the teacher planned a "song-ballet" hour when each girl and boy might name a favorite ballad and, standing in the front of the room, lead the score of children in the tune. When Boone's turn came he cleared his eyes of his forelock and strode to his place. Tense as a fiddle string he raised his voice and led the school in "Fair Ellendor."

O mother, O mother, come riddle to me
Come riddle three hearts in one. . .

The lad was the true child of Aunt Phronnie as he declaimed the tragedy, half singing, half intoning, never failing to mark the rhythm like a monotonous chant. Not the one-room school did his eyes see, but Fair Ellendor herself in her scarlet robe, and Lord Thomas as he "took her by the lily-white hand."

The cadence of the last lament was still holding the air when in the door stood a visitor, his face respondent to the mood of the ballad. This man had long been known in England as a distinguished collector of songs of the olden time. Recently he had crossed the sea and was following the way of the pioneers into the mountains; over the Cumberland Gap and into the shadow of Big Black, always dreaming of those tunes the first settlers had brought as their goodly heritage. It was the end of his quest when Boone showed him the way to Far Hollow and to the warm hearth of Aunt Phronnie; the boy, like a character in the ballad himself, leading him through forest glades and up the banks of singing streams.

But to the old woman it was a queersome thing



"THE INSTRUMENT SO FAVORED BY BALLAD SINGERS"

than any man, even an outlander, should sit by her fire hour after hour aiming to write down her songs and to trap their music in a book! As well snare the wind in the poplar or the running water of the stream. The lip-worn burden of the old ballads needed no preserving, these tunes preserved themselves. They were like "mountain tea," sweet to the tongue, evergreen by nature, and plentiful in every month of the year.

When the man of learning was gone at last, Aunt Phronnie sat by her fire thoughtful for a while and grateful for solitude. And then, when she had rested, softly at first, but soon with increasing power, she lifted her voice and called the ballad folk to her side. How she sang! The quavers of the tune were the natural quavers of her voice, the ancient minors the notes of her heritage. No longer was she a cabined aged woman, but an ample spirit, vibrant with the pulse of ancient incantation.

EMANCIPATING CHILDHOOD

J. WESLEY HATCHER

The prodigality of the United States in its treatment of its resources is patent. Inexhaustible has been the term of description. Action has been adjusted to the idea. Wastefulness has run rampant. Conservatism is a new word in our vocabulary. Not until the administration of Theodore Roosevelt in the early years of this century was it so much as suggested as a national policy. But if we have made coal and timber, soil and mineral cheap, we have made childhood, the raw material out of which human integrity and worth are built and national probity and endurance are developed, immeasurably cheaper. As with other resources it has been appraised in the terms of the market. Wealth in the hands of the exploiter has been the end.

The folly of our waste is being driven home by the consequences. Since neither the sense of the common good nor the implications of our heralded Christianity and democracy have saved us, we are now attempting to set up restraints and standards by means of social legislation. It is well that it is so. Callousness of public sensibility and conscience forces us to resort to coercion. And of all the proposed laws none is more fundamental and urgent than the proposed national law for prohibition of child labor.

It is a call for the emancipation of childhood. If freedom is not negative, meaning release from restraint, but positive, opening the way for the individual to possess the potentialities of his own body, mind, and spirit, through their development and satisfaction, then this is to open the way to freedom. Either willful ignorance or deliberate misrepresentation has characterized those cartoonists, paragraphers, columnists, and editors who have combined forces with politicians and portions of platform and pulpit for its defeat. The child has been presented as an impudent, slothful, thankless parasite. Restrained by law, the public has been told, the parent, exploited by his offspring, could not so much as ask the child to run an errand or do a simple chore if the proposed legislation should become reality.

Any fair presentation of the law is as far from this as day is from night. The technical aspects

of the pattern are simple and clear. As defined child labor consists of the gainful employment of the child in such labor and under such circumstances as to interfere with his physical health and development, his education and his moral well-being. The age limit, defining childhood, has been variously stated from sixteen to eighteen years. In state and municipal laws, or compulsory school attendance laws, the age has usually been set at sixteen, with such flexibility as to meet the exigency of circumstances. Release from devastating toil and an opportunity for wholesome recreation and education will open the joys of abundant living for the present child laborer. This is implied in the proposed law and this is freedom. Despite the rationality of such a regulation it has been a national issue for approximately twenty years, and it is not yet settled.*

Two years ago, when Kentucky had the issue under consideration in anticipation of the vote in the state legislature, a leading Kentucky paper conjured three ghosts of the past—concepts of individual, family and state rights—and sent them stalking through the state; and the people mistook them for flesh and blood. These concepts have served well in their time. Individual rights recognized the innate potentialities and worth of the individual as opposed to the tyranny of the institution, which might be an instrument for the oppression and exploitation of the many by the few. The victory of the concept of individual rights opened the way for scientific and mechanical achievement, discovery, liberalism, democracy and modern humanitarianism. Family rights vested authority in the father, giving him relatively absolute control over the members of his household. Under the conditions of the frontier, when populations were sparse and the state was weak, it served well. As the custodian of tradition the family was the one agency which laid the foundations for solidarity and cooperation within the group. Tyrannical and autocratic governments, when populations were sparser,

* A law prohibiting child labor has recently been passed in Kentucky. Opposition to the reform was and continues to be very strong.

kept the instruments of government close to the people and responsive to their needs. In the Middle Ages and on the frontier each of the three served well. But both medievalism and the frontier are gone; it is a new age. Populations are dense, time and space are practically eliminated, isolation is annihilated. Customs, mores, laws and institutions which grew out of the conditions of early days and served their needs are not adequate. Mobility prevails everywhere. In the movements of the people state and national lines are little more than marks on the map. The nation and the world are unintentionally and inevitably thrown together as one great neighborhood. What affects one affects all. Human solidarity is a fact. Bound together in one economic, social and ethical sheaf neither individual, family nor state rights can hold their traditional place in our thinking or be followed in actual practice. Each must be adjusted to the conditions of life of our day. Anything less than the complete socialization of each is a violation of the fundamental conditions of human well-being and social welfare.

Looking at the situation from a somewhat different angle the proposed prohibition of child labor is a call for increasing justice to all who labor and to their dependents. Tradition makes the wage of the child relatively small. Many machines can be operated and agricultural operations promoted by the child as well as by the adult. Eagerness for decreased cost of production and increased profit on commodities displaces the adult by the cheaper labor. The adult is left without employment and idle. His personality deteriorates and the general wage scale is debased. Family standards of living are inevitably lowered. Location is poorer, housing is worse, congestion increases, clothing is scant and shoddy, food supply is short and unbalanced, social contacts are degraded, wholesome recreation is impossible, health is neglected, saving is impossible, hope dies, self-respect is destroyed, and personality disintegrates. Wealth falls more completely into the hands of a few. Common good becomes a mocking dream.

The chief violators of childhood in the land through its labor are the citrus fruit growers, sugar cane, beet, cotton, strawberry, onion and tobacco agriculturalists, textile manufacturers and the press. The child is employed as early as at



"IT IS NOT A QUESTION OF MERE
ABILITY TO READ AND WRITE"

the age of seven, or even five. He labors under conditions injurious to health and is deprived of all opportunities for school. Many families live in shacks built upon automobile chassis and ply back and forth like a weaver's shuttle between the citrus fruit orchards and strawberry fields of Florida and California and the beet fields of Colorado. School is missed in each place. Kentucky is not free from such practices. Hundreds of families from eastern Kentucky work in the onion fields of the marsh lands of northern Ohio and in the beet fields of the northwestern section of the same state, returning to Kentucky in the fall after the school term is far gone, and going to Ohio the following spring when the school term is so far spent that nobody attempts forcing the child into the school. As a result the child misses school in each of the states.

Not only is the above true in Kentucky, but agricultural conditions in both the Blue Grass and Mountain sections are such as to catch the child. A state school officer has said in a public address, "It is generally supposed the only difficulty in enforcing the school attendance laws in the state is in the mountains, but this is far from true. In fact the more serious problem is in the Blue Grass area." In this section farmer or manager hires the farm laborer and his family for services in corn hoeing and tobacco culture. He

expects and requires the services of the children. Said the officer, "The farmer will say to the local attendance officer, 'See here, we don't want any foolishness around here about these kids going to school. They are needed on the farm. We have hired them, and we want them. Even if they did go to school it would do more harm than good. They are not capable of getting much, and what little they did get would just spoil them for what they can do, so you just leave them alone. If you don't do as I say, you know what will happen in the next election.'" Under duress the officer makes no effort to enforce the law, and the child is deprived of school privileges.

The whole matter is treated lightly by the appraisal of literacy. Ridicule for the ability to read and write is cheap, but most effective. However it is not a question of mere ability to read and write.

The depths of personality are involved. The proposed law puts it in the terms of physical, mental and moral health, and rightfully so. It may primarily be a matter of misshapen and underdeveloped bodies, but much more fundamental and vital is the matter of misshapen souls. It is basically a matter of attitude, sentiment and habit. The child reared under the conditions which characterize child labor is reared as an underling. The chief element in all his attitudes is fear. Confidence has never had a chance. His sense of his own worth is exceedingly low. Aspiration and ambition never had a chance for birth. The finer sensibilities were never awakened. Capacity for creative participation in community

life was never developed. He is in no sense a part of any institution other than his own impoverished and exploited family. Perspective is perverted. Sympathy is narrow. Thought is superficial and largely restricted to the vegetative interests. The realm of values for him is largely narrowed to the impulse of the moment and the satisfaction of the immediate. It is a starved, undeveloped, shrinking, inadequate personality.

This involves the deepest interests of our state and national life. Legally the child is a member of the body politic. Arrival at the legal age automatically gives him franchise. He is asked to arrive at judgments regarding the most intricate situations of society and the profoundest questions of state. He is vested with the rights of citizenship, yet deliberately such conditions are set up as to make it impossible for him to exercise these rights with any satisfactory degree of intelligence. An intelligent judgment and vote are precluded from his experience. He becomes an easy prey to the ambitious and unscrupulous politician, and consequently a menace to all good and intelligence government. As the result we suffer in every aspect of our social life. In order to satisfy the inordinate greed for gain of material wealth and its power man without compunction and without apology or concern for consequences to either the individual exploited or to society is more than willing to prostitute his fellow's body and soul. The proposed amendment to the Constitution and the national law prohibiting child labor is a call to save ourselves from ourselves.



WHAT THEY ARE DOING

"Twenty-eight long years have passed since we drove our first stake at Fountain Head," writes B. N. Mulford, the head of Fountain Head Industrial School and Sanitarium, in "The Madison Survey." It was a courageous group which decided, having less than ten dollars between them, to open a school and establish a simple medical center. Today the Tennessee school covers eleven grades and owns over three hundred acres of land. The school plant and grounds are cared for by students, all of whom earn their own way. Many have graduated to become outstanding members of their communities as farmers, craftsmen, teachers, nurses, doctors, and home builders.

The medical work at this Seventh Day Adventist center had a splendid growth, but has been retarded by two fires. The last one, in February, 1935, completely destroyed medical plant and equipment, but the work of replacing what was lost is going forward with courage.

Stuart Robinson School, Blackey, Ky., reports two new handwork projects. For the first time a course in manual training was offered at the school. It met with an enthusiastic response among the boys, who managed to buy their own tools as there was no fund for the provision of tools for the group. The classroom at present is equipped with ten work-benches and as the work goes on it is hoped that more ambitious products, requiring power tools, may be attempted. The girls at Stuart Robinson are also meeting regularly in a home industries class to learn quilting, crocheting, and rug-hooking. From these two groups it is possible that a student craft department may develop, bringing an added source of income to the school and teaching the students valuable craft skills.

Stuart Robinson is also proud of a new building which houses a boiler room, dairy rooms, and three electric refrigeration rooms.

The School of the Ozarks, Point Lookout, Mo., is collecting left over yarns, rags suitable for carpets, and old silk stockings which, when dyed, make splendid material for hooked rugs and mats.

The school reports many Christmas orders for craft work.

Eva Hathaway, formerly in charge of Delta Zeta Community Center, Vest, Ky., is running the Southern Highlanders' shop in Norris, Tenn.

Mr. and Mrs. L. A. Zimmerman have for over twenty years successfully combined farming and religious leadership in their rural parish at Cedar Cliff, N. C. Like the great Swiss leader, John Frederick Oberlin, L. A. Zimmerman believes that a rural minister should also be a leader in agriculture. His salary was voluntarily reduced; he and his wife bought on credit a rugged mountain farm, and began building it up with their own efforts, as energetically as they were building up the congregations they served. The story of their astonishing success in both fields is told in the September issue of *The Christian Rural Fellowship Bulletin*.

Howard N. Porterfield, who for many years has been in charge of Jacks Creek School at Roark, Ky., is turning his work over to Rev. Roscoe Plowman.

Not long ago Christian Normal Institute, at Lusby, Ky., embarked upon a student-housing project that has proven very successful. During the years of the depression it was thought best not to solicit funds for the erection of a new dormitory for men. Yet growth was evident on every hand. The demand for rooms increased, so the administration decided to build one-room cabins, locating them in a semicircle north of the main college building. Not all units of the project have been completed, but the work has progressed far enough to indicate the success of the plan. Each cabin will house two men and is provided with electric lights and steam heat. No students upon the campus are happier than the occupants. Last summer it was decided to build three cabins for married men; these cabins have two rooms and in addition to the conveniences of the other cabins contain bathroom, hot and cold water.

On November 29 a new church was dedicated at Alpine, Tenn., to be known as Christ Church, Presbyterian. It is built of stone, with native laurels and hemlocks planted round to add their beauty. National Presbyterian leaders and ministers from neighboring Baptist and Cumberland Presbyterian churches took part in the service. The church was vowed, in the words of the dedication service, "to the task of building a Christ-like community. . . . To the preaching of the Gospel, to the comfort of those who suffer, to the consolation of the dying, to the ennobling of this life, and to confidence in life eternal."

It was felt that the dedication of the new church was a high point in the experience of the community and a challenge to the new minister, Bernard M. Taylor, as he was made welcome by the people.

Kate Duncan Smith School, Grant, Ala., has sent photographs of a new library built pioneer-fashion of logs, and a new cottage of field stone which will be the house of the principal.

Miss Anna Belle Stewart, formerly of the Pattie C. Stockdale School, Colcord, Va., is in charge of Smyrna Community Center, Byrdstown, Tenn. Pattie C. Stockdale School has been discontinued.

The Daniel Boone Wrought Iron Shop is one of the assets of Lees-McRae College. Student craftsmen have made hardware for doors, hinges, arches, grills, lamps, and other objects, for use on their own campus, as well as a variety of metal work in iron and copper which has been widely praised for its beauty.

Mrs. Victor Spurlock, of Homeplace, Ary, Ky., is having exceptionally good attendance in her cooking classes this year. She meets with twelve groups, a total of 128 girls, each week. Many of these classes are conducted in the kitchens rented from farm women for two hour periods. Thus the girls learn with equipment similar to their own and with produce grown on Homeplace Farms.

Southern Highlanders Inc. report a busy Christmas season, both in New York and at the

Norris Dam shop. About February 15 it is hoped that new office quarters at Norris in the Community Building and new shop quarters in the Norris Dam Service Building will be occupied by Southern Highlanders.

The University of Kentucky announced its annual Rural Church day program, to be held in connection with the Farm and Home Convention at the College of Agriculture, Lexington, on Thursday, January 28. At the General Farm and Home Session Dr. E. S. Good was scheduled to preside, while Mr. Jonas Weil and Dr. W. D. Nicholls of Lexington were to speak, and Dr. E. G. Nourse, Director of the Institute of Economics of Brookings Institute was to give an address on Agricultural Prosperity and General Economic Progress. In the afternoon there was an address by Dr. W. I. Myers, of the Farm Credit Administration, on The Farm Credit Administration and the People.

There followed a special session of the Kentucky Rural Church Council. The general topic was "Social and Economic Forces Affecting the Rural Community and Church Life." Dr. Nourse opened a round table discussion, followed by brief talks by rural church leaders.

The Educational Commission set up by the last Conference of Southern Mountain Workers in March 1936 has been active in its consideration of the problems which are facing educators, both public and private, in this area. Meetings of the Commission as a whole and of several committees have been held, and a large body of material on the subject is being collected for consideration. Recently a hundred and fifty questionnaires were sent out to schools in the mountain region, and replies are coming in steadily.

It is too early as yet to report on this information, but at least a preliminary presentation of findings will be made at the Conference of Southern Mountain Workers, Knoxville, March 9-11. Two sessions will be devoted to this subject. Not only will findings be reported, but there will be ample opportunity for public consideration and discussion.

The second session of the oft-postponed Mountain Folk Festival will be held in Knoxville March 8-9. Most of the meetings will be held at the

University of Tennessee, but it is planned to make the last meeting of the Festival coincide with the first of the Conference.

Arrangements are being planned by Mrs. Georg Bidstrup. Those who are interested in attending individually or who wish to know about the possibility of sending teams should write to her very soon, at Brasstown, N. C. It is hoped that a number of schools and centers may be represented at this unique recreational meeting.

The Conference is again sponsoring itinerant recreational work, with the support of the Kappa Delta Phi Sorority. Richard Seaman, a graduate of Northwestern University with special training in the field of recreational leadership, began his travels in November. To date they have carried him to Red Bird Settlement School, Henderson

Settlement School, and Kingdom Come Settlement. He is just beginning a series of engagements in Tennessee, and plans to be present at the Folk Festival.

This year at the Berea Opportunity School, held each January, a smaller enrollment than usual was reported. However, six states were represented and an alert and interested group made the twelfth annual session promise unusually well.

The Rev. and Mrs. F. P. Cook have taken an old plantation at Richfield, eighteen miles south of Salisbury, N. C., where they plan to raise food for their five adopted children and other orphans who may become members of the family as time goes on. It has long been a dream of theirs to establish a farm home for children.

THE REVIEWING STAND

THE EARLY DAYS OF CHRISTIAN SOCIALISM IN AMERICA

By James Dombrowski, New York, Columbia University Press, 1936.

Social workers in the Southern Mountains should greet this excellent study with enthusiasm. It is a must book in the literature of the Social Gospel, and we may be glad that it comes from our own area: Dr. Dombrowski is a member of the staff of Highlander Folk School.

He states in the preface that "one purpose of the study is to make a modest contribution to an understanding of contemporary social movements in the last three decades of the nineteenth century." As a matter of fact the contribution is more than a modest one. It fulfills a vital need both in the history of social movements in America and in orientation in religious social work today. The reviewer finds it unqualifiedly scholarly, comprehensive, thorough, and well documented. The bibliography itself is a significant contribution.

Dr. Dombrowski does not merely retell a

neglected bit of history to satisfy academic curiosity in minor social movements of the nineteenth century. The work has a prospective function of definitely helping to place the whole Social Gospel mission today. Through an analysis of the factors making for interest in social religion, through a careful interpretation of the philosophy of the early Christian socialism, and through a thorough criticism of the men and the experiments of that period, he clarifies the whole problem greatly.

In the "Introduction" he presents a useful account of the many factors making for a social emphasis in American Christianity. Among these are: (1) the pressure exerted by an expanding labor movement, (2) criticism by labor leaders of religion and its institutions, (3) the impact and parallel development of the rising social sciences, (4) the challenge of certain anti-religious sociologists, (5) the influence of eighteenth century humanitarianism, and (6) the inherent interest of religion in philanthropy and charity. After making this summary the author proceeds in the next chapter to interpret the philosophy

of Social Christianity from 1870 to 1900. This is one of his most valuable discussions.

He shows that on the whole the dominant philosophy was liberalism, which carried over as the major emphasis of the movement until the world war. Any definite programs for social action seem to have been borrowed from the reform movement in politics. That this social religious interest was liberal rather than radical is explained by referring it to its social environment. An expanding economy kept alive the hope of the underprivileged that they could rise into favored classes. The worker and farmer still refused to accept the idea that their social status was fixed permanently. Only a few writers such as Henry George, Henry D. Lloyd, and George D. Herron were pointing out the real drift of events. The logic of the inherent contradictions within capitalism was understood by very few. The remainder of the book clearly demonstrates how true this is.

There follow admirable chapters on individual men and experiments: Stephen Colwell, Henry George, Richard Ely, The Seminaries, Socialism, The Christian Labor Union, Edward Bellamy, W. D. P. Bliss, The Radical Religious Press, H. D. Lloyd, Christian Commonwealth College, and George D. Herron.

This book takes time to read. Its material in dissertation style, well footnoted, is highly condensed. The freedom which the author takes in showing his own evaluation of men and movements is one of the most refreshing features of the study. The author avoids the sterility of mere stratospheric objectivity, and yet his interpretations are tempered by judicious understatement. Nevertheless, as if by an inherent logic in the evolution of the Social Gospel, the discussion of George D. Herron comes last. The realism of Dr. Herron emerges as the sine qua non of an effective social message among Christian workers today. It is quite evident in which direction Dr. Dombrowski would find most fruitful activity.

WALTER G. MUELDER

CHRISTIAN FAITH AND ECONOMIC CHANGE

By Halford E. Luccock, New York, *The Abingdon Press*, 1936.

This book is a shrewd and readable discussion of the theology and practice of Christian faith in the midst of economic change. Unlike many contemporary works, this study leaves the reader with the feeling that the author has viewed all sides of the situation without losing his Christian conscience or his charming humor. Theology and conscience are organically united with fearless economic analysis and positive reconstruction.

On the side of theology Luccock emphasizes the importance of getting a new seizure of the centrality of theory, of cosmic philosophy in Christianity. Without this, Christianity is blind. The author also protests against a merely instrumental use of God. If religion is to contribute to social salvation it must be openly and clearly theistic. "Faith in God is the only effective support to the individual life in a world which is the playground of vast aggregates and vast impersonal forces."

On the side of social analysis and criticism the author takes capitalism seriously to task. By capitalism he means "a system of society in which the main productive and distributive equipment is in the form of privately owned capital and which is operated primarily for the purpose of money-making rather than human use." His analysis takes the form of the Seven Deadly Sins: (1) "As long as profit is the chief aim, the needs of humanity are not being met." (2) "There is an inadequate purchasing power to maintain the machinery of production and keep it going." (3) "The appalling waste involved in capitalist operation, as it has been carried on." (4) "The industrial anarchy, with its fateful rhythm. . . lean years following a boom." (5) "The inciting of unchristian motives." (6) "The dominant powers of our present way of life set arbitrary bounds to the freedom of the individual and cynically deny essential human dignity to large sections of the population." (7) "Its practices and procedures make inevitably for war."

To meet the challenge of these Seven Deadly Sins Dr. Luccock offers first of all a "vertical

gospel in a horizontal world." Here he lays down certain fundamental theological and ethical principles in line with what has already been indicated above. He pleads that a God with real meaning for life must be a God of ethical theism. Men today will find real meaning only with the vigorous and costly practice of love, not a mere worship of a God of love. "The Church will be unable to retain or win a living God for its own life without getting down from the grandstand into the arena in a fellowship in struggle with men against those forces which deny brotherhood and make words about love a mockery." "The most effective work in the field of Christian apologetics in the future must be and will be done by those men and women working to bring about an order of life in which it will be possible to believe in God, an order in which the Christian message of love, as the basic reality in the universe, is not at such variance with the world as it impinges on men that the message must seem a baseless and romantic dream."

The problem of the last half of the book is to examine social salvation in religious terms, to become aware of the obstacles to a revolutionary Christianity, and to note the contributions of the social struggle to the spiritual life. These chapters are done in masterly style. In making his points he appeals to brilliant illustrations in a wide literature. Two of these are worth quoting here. In a book by Fosdick and Scott, "Toward Liquor Control," John D. Rockefeller, Jr., says in the Foreword, "Only after the profit motive is eliminated is there any hope of controlling the liquor traffic in the interest of a decent society. To approach the problem from any other angle is only to tinker with it and insure failure. This point cannot be too heavily stressed." The second sample comes from Briffault, "We have been quick at suppressing literature, slow at suppressing war; zealous in the abolition of obscene postal cards, luke-warm in the suppression of obscene slums; active in pulling down white slavery, apathetic in pulling down wage slavery; alert in preventing vice, slothful in preventing starvation." The reader will find much to feed his thought, much to stimulate his faith, and much to challenge activity.

WALTER G. MUELDER

FOR THE SOCIAL WORKER

The Social Work Publicity Council, 130 East Twenty-second Street, New York, has prepared some new material which will be helpful to the "average executive, staff member, or volunteer who faces a particular job in the presentation of social work." One publication "Lobbying for Social Legislation," should be of interest to all who are watching the progress of social legislation in state or nation, and would like to do something about it. The bulletin is a study and report of the actual legislative experience of a group of lobbyists notable for their services to social work and to causes of significance to social workers.

"Lobbying for Social Legislation" is for agency executives and other staff members and volunteers who may be called to serve at the state or national capitol. It is for those who wish to stand back of social work lobbyists at the capitol. It is for those who wish to understand the course of events as social objectives are sought through legislation. Brief chapters cover such topics as:

- The Nature of Lobbying
- Personal Qualifications
- Bill Drafting
- Newspaper Support
- Stages in the Progress of a Bill
- Methods Used in Opposing Bills
- The Attitude of Legislators Toward Lobbyists
- Bibliography

Try sending a post card to the Social Work Publicity Council, even though you are not actively interested in lobbying or social legislation. A list of their available material may include something of particular interest to you.

A SUCCESSFUL FARM SCHOOL PATTERN

Mountain educational leaders might find thought-provoking material in the January issue of "Agricultural Missions Notes," published by the Agricultural Missions Foundation, 156 Fifth Avenue, New York City, as well as those who are interested in rural Christian leadership in our mountain area.

"Of Korea's total population, eighty per cent live in rural districts," to quote from one of the news notes. "The work of evangelizing this large

proportion of the people is therefore one of the most important tasks facing the Christian church in Korea today. In order to present the Gospel acceptably to these farming communities, the preacher must have not only a knowledge of God's word but also a knowledge of village life and conditions, and some training in the work of farming." To provide training for such rural workers, the Gospel Farm School was established in 1934 with Rev. F. T. Borland as principal. Rev. I. K. Yun succeeded Mr. Borland in 1935 and is still in charge.

"The aim of the school is to train the young men to be good farmers, good leaders in rural communities and good workers in the country churches. The school's motto is, "Love God, love your neighbor, love the land," and the practical application of this is stressed in teaching of religion, sociology and agriculture which leads to evangelical faith, fraternal love and hard work. The teaching in sociology includes rural sociology, economics, co-operatives, and hygiene, a knowledge of which is necessary for leaders in rural districts. The agricultural course includes not only the growing of rice, other cereals, and vegetables, but also animal husbandry."

Twenty-five boys, or rather young men, aged eighteen to twenty-five, will complete the one-year course. There are also five in a special training class which is open to young men of twenty and over, who have completed the first course and are of good character. These young men plan to be leaders in teaching Christianity in their own rural districts.

The students, who come from widely scattered places and varied denominations, unite in their strenuous daily program, which begins at five in summer, six in winter. After a brief worship period, farm work occupies their time until the breakfast bell rings. Four hours are spent in the class rooms in the morning, and after lunch and rest, work in the fields keeps them busy until sunset.

On Sundays teachers and senior students go out to teach and preach in the village churches. The younger lads conduct Sunday school classes for village children nearby. One phase of this program which is particularly interesting is the "Church Co-operative Farm," a new sort of God's Acre. Land was bought by a friend of the school and given to the church people to work accord-

ing to the Korean custom whereby the owner gets a fair proportion of the produce. This has proved a great success. With this help the church is able to pay half a home missionary's salary, and working together on the church farm has brought about such a spirit of friendliness and brotherhood that the church life has been greatly changed.

Of course it is difficult to estimate the results of a project which is yet in its initial stage. Nevertheless the workers can point with pride to thirty-seven young men who have completed the course and have in many cases become "models in their communities." One, who, although a professing Christian before going to the school, had had a poor reputation among his fellow villagers, went back so changed that they expressed amazement. "What has the school done?" they asked. "Even the old men trust him now."

RURAL SCHOOL RIDDLES

How would you go about establishing a "modern, progressive high school" if you had three young teachers, an enrollment of 106 pupils, only one quarter of them destined to graduate under the old curriculum, 90 per cent of which was designed to prepare for college, to which only one per cent of the graduates will ever go? W. H. Gaumnitz poses this problem and then suggests answers in the article, "Modernizing a Small High School," in the November issue of "School Life." Some of the changes he advocates are dividing the school into two sections—ninth and tenth grades in one, and a higher division consisting of the eleventh and twelfth grades; abolishing traditional classes and study hall, and building each room as a workshop with its own library and materials for practice or experimentation. One special room he would have fitted for study through correspondence lessons and individual lesson contracts. The basic curriculum he would divide into four main divisions—(1) fundamental essentials; (2) practical arts; (3) fine arts; (4) science and health. The work of the first two years would emphasize remedial work and growth in how and what to read, social living and the arts, writing and expression, and practical arithmetic. During the last two years the same lines of instruction would be continued, providing opportunity for electives

in college preparatory subjects, vocational courses and other special lines of interest.'

To meet the demands of this curriculum it would be necessary for the teachers to broaden their interests, and where particular training would be needed, he advocates the employment of special teachers jointly by several schools, a plan which has been put in practice in some cases with gratifying results.

Since the majority of the students were for one reason or another not college material, he would advise special attention to the development of social graces, character, useful work and play habits, and self-expression. From this point of view the individual subjects would be undertaken, and this would be the chief aim underlying most of the instruction.

Mr. Gaumnitz realizes that it sometimes takes time to bring about the millennium in a county high school, so he advises the innovator to be content with slow progress to bring about these changes, which must be dependent upon the co-operation of local, county and state educational leaders.

In the meantime, as suggested reading, he would recommend:

Economic Enrichment of the Small Secondary School Curriculum. Washington, D. C. Department of Rural Education, National Education Association, 1934.

Supervised Correspondence Study—Questions and Answers. Lincoln, Neb. Extension Division, University of Nebraska, 1936.

High School Instruction by Mail—a Potential Economy. Washington, D. C. U. S. Government Printing Office, 1933. (U. S. Office of Education Bulletin 1933, No. 13).

Practical Procedures for Enriching the Curriculums of Small Schools. Lincoln, Neb. Extension Division, University of Nebraska. 1931.

CHRISTIAN RURAL FELLOWSHIP BULLETINS

"To promote understanding and appreciation of the religious and spiritual values which abide in the processes and relationships of agriculture and rural life; to define their significance and relate them to the Christian enterprise at home and abroad."

This is the purpose of the Christian Rural Fellowship. Its bulletins, published every month, are full of ideas for the rural leader. From it we have taken our brief description of the Zimmermans' work at Cedar Cliff, on page 23, and issues of the bulletin during the past year have covered many interesting subjects, such as "Christian Idealism and the Co-operative Movement," in the May Issue, and "Art and the Country Church," in June.

Membership in the Christian Rural Fellowship costs \$1 a year, and includes a year's subscription to the Bulletin. The address is Room 1201, 156 Fifth Avenue, New York.

CHILD LABOR

In connection with the article on child labor legislation in this issue, readers may be interested to refer to another, "Children Wanted," by Beulah Amidon in the January "Survey Graphic."



MOUNTAIN LIFE AND WORK

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MATERNAL DEATHS

The story statistics tell is cold and impersonal, especially when they represent the problems of human beings. The precipitous line of the diphtheria death rate, for instance, cannot portray graphically the thousands of children saved from the agonies of this dread disease. The conquest of tuberculosis as pictured in the rapidly falling death rate line does not begin to show the health and happiness which has come to thousands of American families because they have been spared this scourge.

The muddling ups-and-downs of the nearly horizontal maternal death rate, on the other hand, cannot speak of the sorrow and tragedy which has befallen several hundreds of thousands of mothers during the past twenty years. It cannot tell the economic, health, and social problems which have come to motherless families.

The most disheartening phase of the maternity problem, the fact that two-thirds of the deaths of mothers are preventable, is, at the same time, a favorable portent for the future. In some foreign countries, especially Scandinavia and the Netherlands, the maternal death rates are less than one-half of ours. Modern medicine knows how to

save lives in childbirth. The problem is to see that every American mother receives the benefit of this knowledge.

"The proof of the pudding is in the eating." Look then at the facts about motherhood. The maternal death rate in the United States in 1934 was 5.9 for every thousand live births. In some states, especially in the South, the rate was nearly double that for the country as a whole. Look again at the maternal death rate in some of the institutions and communities where good medical care is given. The Maternity Center Association of New York reports a death rate of one among a group of a thousand mothers. The Frontier Nursing Service of Kentucky, operating under entirely different circumstances, finds its death rate far below the death rate of the country at large.

Mothers' lives can be saved by providing good care. How can this care be made available in each community? Who should assume the responsibility for protecting the lives of mothers? These are some of the questions which must be frankly faced. No one plan can fit the varied needs of all communities, but each community can work out its own guide for better maternity care based on three requisites: first, a thorough study of facilities available for the care of mothers; second, the co-ordination of all health, social and recreational resources of each community to meet the needs of each individual patient; third, provision of ample funds to care for each expectant mother on the basis of her individual needs. Are we going to face the problem or shall we let these needless deaths continue?

CATASTROPHE

At the present time, with angry waters ravaging the Ohio and Mississippi basins, those who dwell in the highlands have reason for counting the hills a blessing. No matter how remote we are from the raging flood, the spectacular, still almost incredible medium of radio keeps the picture of destruction before us.

But let us try to realize the slower, less dramatic economic destruction which has been going on over a period of years in our Southern Appalachians. It is a catastrophe of equal, if not greater, proportions, but being in many respects, a man-made situation, it can be at least partially remedied.

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